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AMERICAN MISSIONARY ASSOCIATION.

THE PROCLAMATION OF FREEDOM.

WASHINGTON, January 1, 1863.

By the President of the United States of America:

A PROCLAMATION.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing among other things the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundrod and sixty-three, all persons held as slaves within any state or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be thenceforth and *forever* FREE, and the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any effort they may make for their actual freedom. That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people therein respectively shall then be in rebellion against the United States, and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections, wherein a majority of the qualified voters of such States shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State and the people thereof are not then in rebellion against the United States."

Now, therefore, I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief of the Army and Navy of the United States, in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do, publicly proclaimed for the full period of one hundred days from the day of the first above-mentioned order, designate, as the states and parts of States wherein the people thereof, respectively, are this day in rebellion against the United States, the following, to wit:

Arkansas, Texas, Louisiana, (except the parishes of St. Bernard, Placquemines, Jefferson, St. John, St. Charles, St. James, Excelsior, Assumption, Terre Bonen, Lafourche, St. Mary, St. Martin, and Orleans, including the city of New Orleans;) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth, and which excepted parts are, for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, *I do order and declare that all persons held as slaves within said designated states and parts of states, are, and henceforward shall be* FREE. And that the Executive government of the United States, including the military and naval authorities thereof, *will recognize and maintain the freedom of said persons.*

And I hereby enjoin upon the people so declared to be free, to abstain from all violence, unless in necessary self-defence, and I recommend to them that in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known that *such persons of suitable condition, will be received into the armed service of the United States, to garrison forts, positions, stations and other places, and to man vessels of all sorts in said service.*

And, upon this, sincerely to be believed an act of justice warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this first day of January, in the year of Our Lord one thousand eight [SEAL,] hundred and sixty-three, and of the Independence of the United States of America the eighty-seventh.

ABRAHAM LINCOLN.

By the President;

WM. H. SEWARD, Secretary of State.

"THE PROCLAMATION AMONG THE CONTRABANDS.—*How it was received.—Speeches, prayers, &c.*

(Abridged from the Washington "Evening Star," Jan. 2.)

About noon, yesterday, the contrabands—men, women, and children—gathered in large numbers, in front of Superintendent Nichols' office, at the camp, and engaged in a variety of exercises appropriate to the day and to their condition.

They were first taught a musical composition called "The Negro Boatman's Song." It was then sung with great effect by those assembled, the volume of voice reaching many squares from the camp.

After this, an old man struck up, in a clear and powerful voice, "I'm a Free Man Now; Jesus Christ has made me Free!" and before the close, the whole assemblage was singing in chorus.

An old colored woman then raised their so popular hymn, "Go Down, Moses," which piece was sung with a fervor that indicated that there may be truth in what has been intimated, that this piece is the negro *Marsellaise* or *National* (if not revolutionary) *Hymn.*

It was quite evident that the negroes regard the condition of the Israelites, in Egypt, as typical of their own condition in slavery, and the allusions to Moses, Pharaoh, and the Egyptian task-masters, and the unhappy condition of the captive Israelites, were continuous; and any reference to the triumphant escape of the Israelites across the Red Sea, and the destruction of their pursuing masters, was certain to bring out a strong "Amen."

An old colored preacher, calling himself "John de Baptis," and known as such, by his companions, from always taking for his text, "and in those days came John de Baptis," came forward, and, taking his usual text, went on to show the necessity of following good advice, and rebuked his hearers for being more lawless than they were in Dixie.

A Virginia contraband spoke of the Proclamation. "I hear the groans of my people, and I will come down and deliver them." "You know," said he, "how it was in Dixie, when you worked all day, without giving satisfaction. I have worked by the month, for six months, since I left Dixie, and the money is all my own; and," he added, triumphantly, "I'll soon eddicate my children. But, brethren," he continued, "don't be *too* free. The lazy man can't go to heaven. Don't lean on our master, (pointing to Nichols). You must depend on yourselves, and be honest—work."

They then closed the afternoon services by singing "There's a better day a coming," and other "breaking songs," as they term them.

READING THE PROCLAMATION.

At 7 o'clock, in the evening, a bell-man was sent the rounds of the contraband quarters, summoning the people to assemble at their chapel, to hear the President's Proclamation read. They answered the summons, coming in droves, from the various cabins surrounding the quadrangular space, and the building was soon closely packed.

Prior to the appearance of Mr. Nichols, the assemblage engaged in singing a "hime," as they termed it, of indefinite length, and which indeed, seemed to have expansive qualities suited to any occasion.

"Brother Henry Smith" was then called on to lead in prayer; and that individual, kneeling on the floor, raised a voice of such musical mellowness as a Murio or Brignoli might covet, and thanked God for his goodness to them. "We 'seech thee," said he, "to 'member de Union Army, support dem on de right and left, to carry on thy work. Go before dem like a burning lamp. 'Member de President, de sea sailors and lan' trabbelers: 'member me, de meanest ob dem all. Write us a ticket, and gib us free admission in heaben. Amen.

During the delivery of this prayer there were frequent responses. As thus—as nearly as can be represented on paper—"*M-m-m-m-m-m-m-m-m-m-m-m-m, ah! m-m-m-m-m, ah! m-m-m, ah!*

Mr. Nichols, the superintendent, said he supposed they had all come to hear President Lincoln's proclamation, which he was about to read. He remarked that it didn't

free all the slaves. It only freed the slaves in rebel States.

Mr. Nichols then proceeded to read, slowly and clearly, and giving running explanations, as he read, that all might understand. Thus he explained to them in just what portions of the seceded States the emancipation proclamation was operative.

He then asked that a prayer be offered for Abraham Lincoln, in whose heart God had put it to do this work.

Wm. Beverly (contraband) then led in prayer, imploring God to forgive their sins and look tender compassion on them. "May thy will be done on earth, as it is in heaven. Prosper the work to be done in this land and country, and aid us by thy inflictible hand. Let thy blessing rest on everything belonging to the United States President, who has bestowed such gifts on us this night. We were bound as slaves. Chains on our hands. We have seen our people bound in chains and carried away. Bless the President, Jesus; lay down with him this night, I pray, God: rise in the morning with him. God, give him a light of wisdom. God bless the Union army, wherever it may be. God Almighty go with our people; lead us along in this dark, howling wilderness. Make us good. We pray for our friends who are still in the South. Jesus stan' by dem. Lord Almighty reconcile us; make us willing to obey the United States President, as much as do the soldiers as come down to break our chains. We were bruised and dragged about. Let us lay down our life for those who break slavery chains from our neck. Let de war be pushed on.

Wm. Beverly (contraband) rose and said, Let every one consider the words of the President, about freedom. It was God, the President, and the Union that had delibered them. Nothing could be done without God. When de war broke out, I 'member well how old massa talked. He used to ask us about Mr. Linkin, and say before he got to Washington they (the rebels) would destroy the city. All the time, when the fighting was going on, I pray for the success of the Union arms. They used to tell that the rebels had the victory, and that Yankees had only done us harm, but I wish and hope. I trusted in de Lord, and believed that the Union army would prevail. God was with his suffering people, for they were suffering, hardly having enough to eat. Thank God our sufferins all done away. Han'cuffs, beatin's all dun away! Never part from children again and don't kno' if ever meet again."

Henry Smith was then called on. He said: —"When a slave, we's afraid to speak Mr. Linkin's name. Get whipped. Two of my children was sent South. But I had faith in God and the Union army. Sorrow down to the bottom of my heart when the Union soldiers defeated; but had faith in the Lord. Knew if he had sent the Union army he would cause 'em to triumph.

At the suggestion of "John de Baptis" they "dropped a hime," and Robert Peyton, a man nearly blind, spoke. The Lord, he said, had been good and kind. In Vi ginia, we prayed that God would show his miraculous works, like he showed to Moses and the children of Israel, in Egypt; and he thanked God that some of them had seen his works. He had prayed for the chains to be knocked off, and he thanked God that the prayer had been heard.

George Payne, a tall, good-looking contraband, from Loudon county, Va., said that his wife and children were living away from his master's place, and he described the cruelty practiced towards her. His heart had thumped when the proclamation was being read, wondering if Loudon was included. Thanks be to God, Loudon is free! Bless that man they call Mr. Lincoln for such a glorious proclamation. Ain't I glad! No more whipping; no more hand-cuffing; no more dog-hauling; no more selling to Georgia; no more selling wives; no more gettin' shut of our child, for we are free! I mean to preshiate this freedom while I live. Let us join hand in hand, and heart in heart, in giving thanks for this blessed thing.

Richmond will be taken, for God had said it. ["m-m-m, ah! m-m-m-m, ah!"] Let us fight on the field of battle while there is breath in our bodies. Blessed be God we are now standing under the protection of the United States. God put it in the heart of the President to make us freemen, and I am now ready to fight for my freedom. I shall fight for myself, and earn my own money.

The assemblage then sang a "breaking song," and dispersed.

EMANCIPATION JUBILEE.

Abridged from the World of Jan. 6.

THE COOPER INSTITUTE CROWDED.—The colored people of this metropolis assembled, Jan. 5, *en masse*, at the the large hall of the Cooper Institute, for the purpose of holding an intellectual jubilee over the Emancipation Proclamation. The hall, notwithstanding an admission fee, was crowded to its full capacity.

The meeting was called to order at eight o'clock, by Rev. Henry Highland Garnet.

Rev. John J. Raymond, pastor of the Zion (colored) Church, followed in prayer. "We thank Thee, O God," he prayed, "that Thou hast seen fit, in Thy good providence, to raise up one Abraham, surnamed Lincoln, whom thou hast ordained, and set apart, and sanctified, and inspired, in spite of the conflicting occurrences of the time, to dare, after due notice given, to give forth a proclamation carried into effect on the first day of January, in the year of grace, 1863, by which millions of men and women are forever set free. ("Bless God.") Glory to God in the highest.

("Amen.") Glory to God for this achievem nt. ("Bless God;" "Glory;" "Hallelujah.") Abraham Lincoln has eclipsed all that Washington has done—all that any previous President has done. ["Amen;"] He is a man whom God should bless, and the people delight to honor. ["Amen;" "yes, he is;" "so he is."]

An "Emancipation Hymn for 1863," was then sung.

Rev. Mr. Garnet then read the Emancipation Proclamation. He said:

My friends, we must remember that it is God who has brought this thing about. Let us all rise to our feet [in honor of our God. [The audience rose.] Now, then, let us give three cheers for the President of the United States. [Given tremendously.] Mr. Garnet —God bless Abraham Lincoln. [Great applause.] Now three cheers for our native land—God bless it. The cheers were given. [Cries—"Good."] Three cheers for our flag, the stars and stripes. [Given.] Three cheers for the abolitionists who have for thirty years operated on the hearts of the nation.

Mr. Garnet then went on to say: The death blow has been dealt to this iniquitous system. The poor, despised, rejected, outcast, injured, plundered race are called upon by the President of the United States to take up arms in favor of the cause of the North. When the black men go into battle, they will go for liberty or death.

A song to the tune of John Brown was sung.

Rev. Dr. Cheever was then introduced. He said it was impossible to rise to the grandeur of the occasion. This was solely and entirely God's own work, almost against human instrumentality. It is the fulfillment of that declaration, "He shall break in pieces the oppressor." Glory be to God in the highest. ["Amen."] Blessed be his name! ["Glory."] Glory be to God for his infinite forbearance and compassion toward the nation and the oppressed — it is wonderful, wonderful! [Cheers.] It is the duty, now, of the government, to take care of these millions who are freed; that is the business of the government now. God has placed them on our hands. They are now three millions of citizens of the United States on our hands. All the interests of our commerce—all the riches of our nation for a hundred years are not to be weighed in the balance compared with the interests of these three millions. We must be faithful to them. It is God's jubilee bell that President Lincoln is ringing. God has shut him up in his tower to ring, and he rings well. [Laughter.] And oh! that bell, how majestic, how grandly it swings and rings forth its vast surges of such celestial music for the ages. It ascends to the throne of God on high, and angels shout responsive to it, and amid the melodies of heaven it is not deemed inappropriate to add to the song of Moses and the Lamb this declaration, reverberating up from earth; "He hath broken the oppressor to pieces; and hath saved the children of the needy." ["Glory."] And it is infinitely glorious. Bless God, who has permitted us to live in this hour, to hear this magnificent decree. We pledge ourselves that we (white), as well as our colored brethren, will stand by the President now, and we shall conquer. God may bring us through more discipline of defeat and humility yet, but he has declared for us.

Mr. Garnet then read the news of the retreat of the rebels in the West, and three cheers were given for Gen. Rosecrans, three cheers for the army and for the navy.

Lewis Tappan said he held in his hand a letter which was very precious to him—written to him by John Quincy Adams, after his masterly defence of the slaves before the Supreme Court.

"WASHINGTON, March 4, 1861.

"DEAR SIR:—The captives are free. Not unto us, O! Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth's sake."

He considered that the 'old man eloquent' might be imagined to be speaking to this audience. Fifty-five years ago, on the 1st of January, the slave trade was forbidden, and thus we are celebrating two anniversaries. The proclamation is not all we could wish, but it is more than we expected, he was frank to say. There is an intimation in this proclamation that another may soon be issued. The words are, "and which excepted parts are, *for the present*, left precisely as if this proclamation was not issued." This is an intimation that if this war continued, another proclamation will be issued, proclaiming liberty to every slave in the United States. [Cheers.] There was a parallel of this proclamation in Scripture history. It is recorded in Esther, that after Haman—the Jeff. Davis of that day—had been hanged on a gallows fifty cubits high, when the king had issued a decree for the extermination of the Jews, "Mordecai wrote in the king's name, and sealed with the king's ring, and sent letters by post on horseback, and riders on mules and camels and dromedaries, wherein the king granted the Jews which were in every city, to gather themselves, and to stand for life, and to destroy, to slay, and to cause to perish all the power of the people and provinces that should assail them." So in this proclamation the right of a colored man to defend himself is acknowledged. He thanked God that there was no intimation in the proclamation, of colonization, or that slavery was not to be abolished until after ninety years. A man had asked him what are you going to do with the negroes? He would point in answer to that question, to the capacity the negro has shown in all employments. He would not say, as Sir John Bowring, of England, had

said to a friend of his, that the black man was above the white man in the scale of being; that the white was a degenerate race—he would not say that, for he believed that a white man was as good as a black man, if he behaved himself. [Cheers and laughter.] We have not only now to give up slavery, but to give up the prejudice against the colored man. He would close with the verses:

Judge not of virtue by the name,
Or think to read it on the skin;
Honor in white and black's the same—
The stamp of glory is within.

What'er his color, man is man;
The negro's heart like any other;
And heaven, in its capacious plan,
Bids us treat him as a brother.

[Applause.]

Other speakers followed, and the meeting adjourned in great enthusiasm about twelve o'clock.

PRAYER FOR OUR COUNTRY.

Very interesting meetings were held at Philadelphia New Year's eve, and New Year's day, with special reference to the looked for proclamation of the President. The Philadelphia Inquirer of Jan. 2, gives the following account of some of them.

"A meeting of prayer for the country was held yesterday morning and afternoon, in the Broad Street Baptist Church. In the morning Rev. Dr. Jeffrey presided and delivered an address in substance as follows:—

"Our Chief Magistrate is now putting to his lips the trumpet of Providence. God is eliminating the ulcer from the body politic. In this case a military necessity is a humanitarian blessing. The glory of a nation is now seen to be the breaking of every yoke. God has come down to look after his oppressed ones, and his proclamation has gone forth "Let my people go," and man's proclamation is only an answer to God's. And now may we hope that our light shall break forth out of obscurity.

The hymn was sung—

"Blow ye the trumpet blow; the year of Jubilee is come."

Rev. Dr. Boardman prayed that slavery might pass away, through the baptism of blood and fire, and thanked God that might no more should make right.

Mr. Cornell said that a year and a half had wonderfully educated us. If such sentiments had once been uttered in that pulpit they would not have awakened a hearty response as they do now.

Rev. Dr. J. Newton Brown said there are five hundred thousand colored Christians in the South, and sympathy with God requires spmpathy with them.

Rev. Mr. Atwood said the great revival, three or four years ago, prepared us for this trial through which we are now passing. God is schooling us, and every dollar spent, and life lost, is a letter in the alphabet. The nation had to be brought up to manliness, and he who years ago spoke as an infant will soon speak as a Samson.

Rev. Dr. Newton said Gideon was a man of valor, yet asked for encouragement. Officers love to see the blanched check, as denoting the moral courage resulting from a sense of responsibility. In this great issue we want the heart toned. Gideon's God was considerate of his need and listened to his request. And his heart gathered added strength from the dream of an enemy. And I feel greatly strengthened. And may we not hope that the Proclamation that goes forth on the wings of this beautiful morning shall be a wheaten cake to dash in pieces the last hope of rebellion while it wipes out a foul blot from our escutcheon and removes a great root of evil. If we may exult, may we not thank God and take courage, and with chastened feeling ask God to complete the work? His prayer was in the same spirit.

A brother expressed the wish that the bell in Independence Hall might ring out the tones of liberty to all.

Rev. J. Wheaton Smith expressed confidence that God would hear a nation's prayer, when in sympathy with that which had long been going up from sable lips to the black man's God.

Rev. Mr. Lockwood, Missionary from Fortress Monroe, read a song of freedom that had been sung by the slaves fifty years ago, entitled "The Better Day Coming," and spoke of another, "Let My People Go," that had been sung at least thirty years ago.

The meeting then adjourned.

The meeting in the afternoon was similar in attendance and interest to that in the morning.

[The "PRESS" says of the Afternoon meeting.]

"The present crisis of the country's history was alluded to with all the eloquence of true and hearty feeling. The blessing of God was supplicated for the future, and his mercy implored for the past. If any thoughtful man could have been found uninterested in the subject of the hour and its treatment, the time so employed might to him have seemed wearisome. As it was, however, the spirit of every heart contributed its quota to that of the hour. The voice of religion spake in meaning tones, and appropriately celebrated the afternoon hours of the first day of the New Year."

"In the Evening" the "*Inquirer*" says:

"Dr. WYLIE's church was filled. Rev. Dr. COOPER presided. Rev. Mr. LOCKWOOD spoke from the stand-point of a representative of the Freedmen. He could testify from the observations of a year among them that the ex-slaves are fully prepared for freedom.

Dr. WYLIE thought that to keep men in slavery till they were prepared for freedom was like learning to swim before going into the water.

Dr. CORNELL commended the Reformed Presbyterian Church as never having had fellowship with slavery.

Rev. J. WALKER JACKSON said he had heard a slave-song with the stanza—

"When will the Moses take his stand,
And lead us forth from Pharaoh's land!"

He spoke of the state of Christianity in the slave. He said sympathy with the colored man is the test of a man's humanity. When a man pronounces negro as if spelled with six letters and two gs, his humanity is all a sham.

Rev. Dr. J. WHEATON SMITH read the new Proclamation, from the press in proof-sheets, at the close of which the audience could not suppress an outburst of continued applause. The congregation then rose, and Rev. Dr. JEFFREY led in thanksgiving.

The congregation then sang a part of the 102d Psalm—

"God in his glory shall appear."

Rev. Dr. Smith resumed his remarks and said whatever others might think, he was for the proclamation. (Responses—"And I," "And I.")

Rev. Dr. JEFFREY then offered the following resolution, which was unanimously adopted:—

Resolved, That the meeting having listened to the proclamation of the President of the United States declaring the freedom of the slaves of Rebels, we hereby express our cordial approval of said proclamation and promise it our firm support.

For the American Missionary.

SANDWICH ISLANDS.

FROM REV. J. S. GREEN.

SCHOOLS.

October 1, 1862. Attended the examination of native schools. Mr. Nui, the government Superintendent, to-day closed the quarterly examination here at Makawao. The children appeared very well. They certainly seem to have made good progress in reading, arithmetic, and geography, much better than I expected, knowing the little encouragement their teachers have in communicating instruction. But the evident decrease in the number of children in our schools, was, and is, exceedingly painful: 323, is the sum total of learners in our schools. This shows a falling off of nearly 100 during the year, and it is less than one half what I once reported as appearing at our examinations. The cause of this decrease I have often given.

We have in our field two schools where English is taught; one by a native Hawaiian, whose chief success, I believe, is in teaching singing. He attended our examination, and his school sang, "John Brown's body is mouldering in the grave, his soul is marching on." They sang with spirit, and kept admirable time, but they knew scarcely a word of what they sang. I told them the story of the martyr and hero of Harper's Ferry. Some 35 pupils are thus taught. Mr. C. B. Andrews teaches the school once taught by Mary E., and J. Porter Green. He has about 40 pupils, whom he teaches

some four or five hours, four days each week, the rest of the time they speak Hawaiian. I have the same opinion of the school, that I had when it was taught by my own children. I go for Hawaiian *solely*, in teaching Hawaiians.

October 3d, was the anniversary of my ordination as a missionary to the Sandwich Islands. Thirty-five years ago to-day, I was set apart to this work. I bless God for the privilege of laboring so long in His service, and for the hope that I have not labored altogether in vain. With the apostle to the Gentile, I can say, "I am not ashamed of the gospel of Christ." I glory in the work of proclaiming redemption through the blood of the Cross, to this lately benighted people.

On the 4th of October, I attended the funeral of Lazaro Akilolo, a poor, blind, ignorant man, but a consistent believer on the Lord Jesus Christ. He had been the admiration of all serious minded men, during many years, for his love of the Sabbath, for his constant attendance on the sanctuary, and for the amount and the accuracy of his recitations of the precious Bible.

Blessed be God for the sweet confidence which I felt that the poor blind feebleminded, but believing Lazaro Akilolo was carried by angels to Abraham's bosom. Surely thought I, the gospel has indeed an efficacy saving and divine. "It is the power of God to salvation to every one that believeth." Blessed be God for this unspeakable gift.

October 20. The last mail brings us our usual periodicals. I see the Independent, the Congregationalist, the Tribune, and the Oberlin Evangelist, are outspoken on the causes of the war, and the remedy. So is the Advocate of Peace. I am glad that our Missionary Magazine takes similar ground. Thus I trust it will continue to do. I see not how any religious periodical can at such a time as this, be silent on the state of the country, or ignore the cause of the war. God seems to be teaching Missionary Boards, as well as private churches and families, that they have something to do with slavery. The doings of the Cherokee and Choctaw Indians, seem to me to have a bearing on this subject. I hope the patrons of the Missions among those tribes, will no longer ignore the cause of the fearful calamity which has befallen our country, and which is throwing obstacles in the way of the successful prosecution of every benevolent design, in our land. I bless God that the American Missionary Association has spoken boldly, and acted decidedly, all along, on this subject. The Lord bless this Association, and give it favor in the sight of God and man.

OJIBUE AND OTTAWA INDIANS.

FROM REV. G. N. SMITH.

Northport, Michigan, Dec. 9, 1862.

The time has come for me to prepare and forward to you my quarterly report. There has been much less drinking, and generally, much better order has prevailed, and I think there is more attention and seriousness. In our social meetings the Indians are more free to take an active part, and it is often really interesting and edifying to listen to their remarks and prayers.

"The Indian Payment" occurred the first of October. Hon. D. C. Leach, agent, presided, with a great deal of credit to himself and the Government, and much to the satisfaction of the Indians. This is a time of great demoralization, if the agent brings a bad influence, or it be not positively good; then drunkenness and licentiousness follow to an alarming extent, so as to discourage, and, sometimes, wholly dishearten the missionary: but if the influence be right, and seems to flow from the central authority (the President), then the missionary feels that he has a strong *external* sanction to his efforts—a help that he can turn to good account in a trying field of labor.

The general election occurred on the

4th of Nov. This is, generally, in its moral bearings, about the same as a time of payment. Formerly, the mass of the Indians have been controlled by a not too loyal class of men, given to drink, who have kept groggeries open, free to the access of whites and Indians, paralyzing the prohibitory Law, and thus giving a down-hill tendency to everything. The whole thing has been revolutionized during the last quarter.

The first part of the quarter, our white meetings were not so well attended, but the latter part the attendance has been very encouraging, both in numbers and interest—this is true, in relation to Northport and the Head of the Harbor.

The number of volunteers (whites) who have left to aid in the suppression of the rebellion, has diminished our population very much; another Indian panic has had a similar tendency, though there has been no real cause of fear—the thing appears now to be permanently settled. I hope, by the blessing of God, we shall have a peaceful and profitable winter, in things pertaining to his kingdom.

From the Congregationalist.

THE EMANCIPATION PROBLEM ILLUSTRATED.

BY REV. A. M. RICHARDSON.

In the progress of events, our nation is approaching its grand climacteric. The Slaveholder's Rebellion has opened a way of deliverance to the slave. It has broken the national seal, and rolled away the constitutional stone from the door of his prison house. The royal Proclamation has gone forth: "Yet ninety days and Slavery shall be overthrown."

What varied and conflicting emotions have been awakened in view of the near approach of this momentous crisis. While millions rejoice with joy unspeakable, and thank God for the glad tidings, others are filled with apprehension, and see nothing but disaster and ruin, as the result. How natural for those who prophesy evil, to look for precedents to justify their fears. Hence it is, that the opponents of emancipation, are just now, calling special attention to the island of Jamaica, as illustrating the ruinous effects of that policy. They point to its abandoned estates, the depreciation of property, the scarcity of labor, and the falling off in its exports, as proof conclusive, that freedom is inimical to agricultural and commercial prosperity. Suppose it were? Would *that* justify man in enslaving his fellows? Is material wealth the highest object of national ambition. Or is the "dollar argument" the highest motive that can influence the policy of human governments? Let us not degrade ourselves by looking at the subject only from so low and humiliating a standpoint. Have we not learned that it is sometimes necessary and politic, to sacrifice material interests, to promote those that are moral and spiritual?

But what are the facts? Has Jamaica been "ruined" by the emancipation of its slaves? No honest man, cognizant of the condition of the present condition of that island, would dare assert it. Emancipation did put a check upon the wasteful extravagance and reckless expenditure that had laid a large portion of the island under mortgage to English capitalists, *long before* 1838. Of course that was embarrassing to those whose prodigality was supported by unrequited toil! So was the crash of '57 embarrassing to "fast livers," and all who had dealings with them. But was the country *ruined* by it, or saved? Jamaica possesses to-day, unimpaired, all the elements of a national prosperity, save one, of which it could boast in Slavery's palmiest days. Its commercial interests have undergone a temporary depression. Still there is a gradual reaction and improvement in this respect within the last ten years. But while it has suffered commercially by the abolition of Slavery, the change has introduced moral and social elements into its society, whose value, in their influence on its permanent growth and prosperity, will outweigh a thousand times the loss of its commercial status, which is so much deplored.

The colored population are not less industrious than when slaves; but their industry has taken a different direction. Instead of being confined to the sugar estates and coffee plantations, it is largely directed to the cultivation of their own freeholds, and the raising of products for home comfort and consumption. And yet, it is stated, on good authori-

ty, that *more than one half* of the coffee exported from that island is raised by the colored people on their farms of a few acres each. Numbers of them, with from fifteen to twenty acres of land, raise from two to three thousand pounds of coffee annually, besides large quantities of provisions for family use, and for market. Both men and women usually go to their fields before sunrise, and labor with only brief intermissions for lunch, until four or five o'clock p. m.

The great reason why it has been difficult for planters to obtain labor on the estates is, the people find it more profitable to labor at home than to work out for twenty-five cents per day. Is it strange, after being so long robbed of the fruit of their labors, that they should consult their own pecuniary interest, rather than that of their former masters? Suppose it does embarrass the planters, have not the negroes been "embarrassed" these many years? Is it wrong for them to turn their labor to the best account? Notwithstanding these complaints, because the negroes will decline, often, to work at the low wages offered, during several years residence among them I never heard a planter say he wished slavery back again. But they often expressed thankfulness at being rid of it, although some of its evils still remained behind. As already intimated, the reckless expenditure, bad management, and bad legislation, which slavery had engendered, had brought Jamaica to the verge of bankruptcy *before* the era of emancipation. That only served to develop more fully the rottenness of its credit system of doing business—just as this Rebellion has revealed to our merchants the value of Southern promises to pay, based on slaveholding capital! But Jamaica is gradually recovering from the depression caused by long years of extravagance and oppression. Thrown up properties are coming into market, and real estate is increasing in value. I learn from those resident on the island, that plantations which could have been bought eight or ten years ago for two or three thousand dollars, are now worth three or four times that sum.

It has been the policy of the planters to refuse to sell land to the negroes that they might secure a monopoly of labor and capital. A few years since there were thousands of acres lying waste, that the colored people could 'nt purchase at any price. But there has been such a demand for land on their part, that owners of real estate, in straitened circumstances, have gradually yielded to necessity. Does this indicate idleness or shiftlessn ss on the part of the emancipated?

[Mr. Richardson then quotes from the last annual statement of Governor Darling to Her Majesty's Government, some facts that have been heretofore quoted in our paper, and adds]

No intelligent man, in Jamaica, ever thinks of ascribing its commercial embarrassment to the abolition of slavery. It is universally admitted to be a fruit of Slavery itself, coupled with bad legislation, that has offered a premium on slave-grown produce.

As regards the social condition of the people, there has been a marked and growing change for the better. The family relation is becoming better understood, and its duties recognized. Domestic comfort and enjoyment have been multiplied a hundred fold. As fast as they can acquire the means, they are introducing improvements in their dwellings, furniture, habits of living, and style of dress. As their wants increase, the stimulus to labor and industry is proportionably augmented.

[After quoting from an essay by one of the emancipated, published in the last number of the *American Missionary*, Mr. R. continues,]

The great mistake of the English Government in reference to its emancipated colonists, lay in a failure to provide *a thorough and efficient system of common-school education.* "It is estimated that full one-half of the population is yet without the means of instruction." And yet with all the ignorance and degradation consequent upon slavery, a more peaceable, loyal people are not found anywhere. The proportion of capital crimes and serious misdemeanors, is vastly greater, on an average, in this country, than in Jamaica. Ladies can travel from one end of the island to the other, alone, without fear of molestation or insult.

[Mr. Richardson's testimony, and that of others quoted by him, that the colored people are susceptible of rapid intellectual cultivation need not be given. The ready proof of this is found in the education of the children of the "freedmen" in this country.]

American Missionary

NEW-YORK, FERRUARY, 1863.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition: to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary boxes, Agents, &c.

"AMERICAN MISSIONARY."

PAYMENT FOR THE PAPER REQUESTED.

In the January number of the American Missionary, (paper), some reasons were given for its change of form, and for requesting payment for it. We republish, below, the substance of that article, and invite for it the attention of any of our readers who may have overlooked it in our last.

"Hitherto, while the nominal price of the paper has been twenty-five cents, it has been sent without charge, to donors and friends who desired to receive it, until at length the gross amount expended on its circulation has become so great, that the Executive Committee feel compelled to seek relief. The burden is now much increased by the very great advance—nearly 100 per cent—in the price of paper. *The Executive Committee have therefore determined to request each person who receives the "American Missionary," in newspaper form, to remit to us, by mail, or otherwise, the sum of twenty-five cents in payment for the same;* or to include that amount with any larger sum they may send for any specific object, or for the general purposes of the Association.

This price, though so small for any individual, will, in the aggregate, afford very great relief to the Association, and the missions under its care.

The price of the Magazine (the most desirable form for preservation) will be fifty cents per annum, as heretofore, although published at an increased cost to the Association, our desire being to furnish the information contained in these papers at the lowest possible cost to the readers, and put them so low that all may have them.

Individual subscribers may send direct to us, by inclosing twenty-five cents, or fifty cents, in small U. S. currency, or in new 3 cent, or 1 cent, postage stamps, or they may unite with others in sending larger sums; and if pastors or officers of churches will lay this matter before their several churches at the first monthly concert, or in some other public manner, and request all who receive the paper or magazine to hand in the payment for the same, so that all can be forwarded to us at a time, they will confer a great favor on us, and we doubt not on their people.

We desire to increase the circulation of the American Missionary, both paper and magazine, as far as possible, and to give in it such intelligence, and present such views, as will increase the flame of benevolence and excite to noble enterprise for the world's conversion, and most especially for the emancipation of the slaves in our land, and the instruction and elevation of the millions coming into freedom. This work is to go forward with an interest measured only by its magnitude, and the glorious results under God to be secured. Who does not desire to be in sympathy, and co-operation with it?

The January paper commenced the new year. We hope to be saved the necessity of parting with any of our readers; we trust rather that they will seek to increase the number of its subscribers, and promptly transmit the pay, for the paper or magazine, except in cases where they are entitled to receive it free by the rules of the Association."

THE PROCLAMATION.

The proclamation of Emancipation has been issued. The decisive blow has been struck. More than three millions of slaves in the Rebel States have been declared free. In this we greatly rejoice, believing that it is an immense stride in the right direction. We rejoice too that the President declared his belief that he was doing an act of justice, and that he invoked for it the gracious favor of Almighty God. This is right, but we wish it could have been accompanied by an acknowledgment that as touching this matter, "since the days of our fathers, we have been in a great trespass, unto this day," and that for our iniquities we, our people and our rulers, have been a prey to the sword, and to spoil, and to confusion of face at this day.

Altho' the proclamation does not go as far as we should have been glad to have it, yet it has gone quite as far as we expected; and we confiently believe that a great majority of the slaves in the excepted parts of the states declared to be

in rebellion, will be found to have been freed by the acts of Congress, and previous proclamations of the Executive. The statements of General Butler, quoted in another part of this paper, show that this is undoubtelly the case in Louisiana; and we believe a strict interpretation of those acts would free a majority of the slaves in some of the Border States also.

Christian Anti-Slavery men, have yet however, a great work to perform; not merely in behalf of the "Freedmen," but in educating the nation to a right appreciation of the real chrracter of slavery as a sin against God, as well as a crime, and a promoter of crimes, against Government; a sin to be repented of, and for which pardon is to be sought with self abasement and deep humility. While then we pray to God for his favor upon this measure, and for the removal of our great afflictions, let us not fail to use all our influence to bring the Nation and the Government to a right state of feeling and action in relation to this great iniquity. Let us not cease until it is entirely removed, as an act of obedience to the Divine will.

Mendi Mission. By letters dated at Freetown, West Africa, Nov. 1862, we learn that Rev. H. H. Hinman arrived at that place, Nov. 8, on his return to the Mendi Mission. The members of the mission were at that time well.

Mr. W. L. Coan continues his labors in behalf of the Freedmen. Mr. Thompson Walker, a "freedman" from Fortress Monroe is with him. They will labor for some time in Western New York.

Packages of clothing sometimes reach our office which we are unable to trace to the donors, or properly acknowledge. If the person sending, will place on the packages *his own name, or the name of the town* from which it comes, it will help to connect the letter, which should be sent us by mail, with the packages as they come to hand.

FREEDMEN.

Our reports from Missionaries and teachers among the freedmen are of much interest, some extracts are given in this number. The large number of applicants, male and female, for appointment to go among the freedmen, make it evident that the Proclamation of the President is producing the conviction that of the 3,000,000 thus declared free, very great numbers will early be accessible, and that measures for their instruction and welfare should be pressed forward with a continually multiplying number of missionaries and teachers.

Holding these views ourselves we shall make every possible effort to meet the call of God to this noble work; but the means must be provided. In some sections of the country, generous collections have been made, and liberal things done by individuals, for this purpose, especially in supplying clothing; and we trust that other christians and philanthropists will also nobly respond to the call for that which is essential for their highest temporal and spiritual welfare; to give success to the efforts to emancipate all the slaves in the land. There must be a zeal and liberality corresponding to the greatness of the work.

The Jubilee meeting at Oberlin.

Just as our paper is full, we have received an account of this meeting held Jan. 1. The sermon in the morning by President Finney, is spoken of as one of great power. "Every man and woman felt that his, or her, best efforts should be fully given to the freed people." It is said that every heart beat in unison with the speaker, when he declared that the efforts of the humane should never cease, until the emancipated are rewarded for their toil by being put in possession of so much of the soil of the South, for ages moistened by their blood and tears, as would be necessary for their support.

At the afternoon meeting Prof. Cowles presented a comprehensive statement of the various efforts of the slave-power, which had reacted for its destruction; and a series of resolutions recognizing the obligations of Christians to the millions emerging from a life of bondage; the duty of meeting them at the threshhold of freedom with a warm right hand and Christian sympathy; resolving to organize an Association for their benefit; favoring the mustering of them into military service; recommending the employment of them in Government work; and discountenancing the colonizing of them beyond our borders, on the ground that they have a right to a home on the soil where they have suffered, that they are needed there, and because the Nation owes them its best endeavors for their comfort, elevation, and instruction in letters and christianity.

An Oberlin Freedman's Association was formed, and a constitution adopted, one article of which pledged co-operation especially with the Am. Missionary Association, and with the Relief Commission of Cincinnati.

The great speech of the occasion is said to have been that of John M. Langston, Esq, a coloured man, who successfully vindicated the citizenship of all native born coloured men.

HOME MISSIONS.

KANSAS.

FROM REV. J. W. FOX

Ridgeway, Dec 23, 1862.

When I wrote you last I was with the Freedmen (at Lawrence), and spent nearly two weeks holding meetings and visiting them. I think the results were good. There were several who manifested an interest in their soul's salvation. Six of this number were much affected, and I can but hope that their subsequent life will show that Christ has won them to Himself. One of them was their teacher; an interesting young man, who obtained his education at Oberlin. He had once professed love to Christ, but had sadly wandered. They very much need a settled pastor. One of their own color, with a thorough education and a warm christian heart, would best meet their wants. If thought best, such a man could spend only half of his time at Lawrence, and the rest at Topeka or Leavenworth, At Topeka, we have no colored church, and but little effort is put forth for their benefit, outside of Sabbath schools. During a part of the year they have had evening schools. I expect to spend my next Sabbath there. At Leavenworth there are two churches —a Baptist and a Methodist church— but their school has retrograded. Various causes have tended to this. One has been, that so many have gone into the war. Perhaps I ought to say that the colored soldiers have been very badly treated.

Those who did not go into the war are doing well; they have plenty of work. When families first come in, and they are coming in every week nearly, they fare hard; but after a few days they find work and do well. Could a man, such as I have described, be sent them, he could live with them—meet the new-comers, and aid them, as we cannot who live at a distance, and have our hands full beside.

Our church at Burlingame have been fitting up a building to use until we build. We hope to do much toward our house before planting time, and finish by early fall. If our winter should be anywhere near as pleasant as it has been, thus far, we could do much of the preparatory work on our house. We have just buried one of our brethren on whom we were depending much in the matter of building. He died suddenly. Then we have several in the war. They may never come back.

KENTUCKY.

FROM REV. WM. MOBLEY.

Laurel Co. Dec. 1, 1862.

On the second Sabbath in August, I preached on Pond Creek, and left another appointment for Sep., but in the interem, the Rebel army had scoured our hills, and the people were so alarmed, that we had no meeting. The route of the rebels lay through this county. At that time I was holding a meeting at South Fork, unaware of their doings. On my way home, I learned that a large army of them were passing through Laurel Co., toward the Ohio River. It was the opinion of our brethren and friends that our home-traitors were particularly anxious that their armed brothers should get hold of me, and hang me; and it was agreed that I had best neither make any more appointments for preaching, nor return home.

During the next two months I remained in Jackson Co., and occupied the time in visiting from place to place, in many neighborhoods where I had formerly had no acquaintance. I found many more friends and sympathizers than I had anticipated, and more doors opened for the cause of freedom.

The last foray of the Banditti into our country, was marked by more than usual ferocity. In their advance, they kidnapped seven men of our friends, within from three to five miles of the South Fork Meeting House, and took them to Richmond, Madison Co. In Madison Co., they took, in like manner, Bro. Thompson, and it is supposed that on their retreat, they hung him with 15 others, at Cumberland Ford. Others were siezed and carried off to parts unknown.

Pillage, house-robbing, horse-stealing, and general devastation marked the track of their feet, more especially on their retreat.

Anti-slavery sentiments have advanced with unprecedented rapidity, within the last three months. Very many of the most violent opposers of abolitionism, are now willing to have the slaves emancipated, some of them are not only willing, but anxious for it. The late raid of the traitors has mainly contributed to this result. "They meant it for evil, but God meant it for good."

We are expecting an army, (Union,) on their way to East Tennessee. If this expectation is verified, and East Tennessee is swept of the marauders, we shall feel safe, and missionary operations can progress as usual.

In such an event, there will be a great deal to do. It is the opinion of our friends that if the rebels can be kept out of the country, Bros. Candee and Rogers would both be safe among us, both here and at Berea.

The "Freedmen" at Cairo and Columbus.

Rev. S. G. Wright, formerly a missionary among the Ojibue Indians, is now laboring among the freedmen in the West. We make extracts from several of his letters.

December 16, he wrote from Columbus Ky.

There are some 2,000 (colored people) here, of all ages and descriptions, (150 more have this hour arrived). They are encamped in little huts and tents, a little back of the town. I learned from *them*, and from a gentleman employed by Government to oversee their work, that the men had labored faithfully, from one to seven months, for Gov., but in not a *single instance* had they been paid, further than a few of them had received some old cast off garments. They also received light rations of meal and a little pork; upon this their families have subsisted, with what little the women have picked up in the town. The men are universally much discouraged—they are suffering much from lack of food and exposures: 22 died in one night. Three were buried to day.

Dec, 19, he writes from the same place,

I am, this morning, visiting among the freedmen and the "*born* free." They are en-

deavoring to collect funds for building a rough house, for meetings, schools, &c.

This is a blessed work, but it is attended with trials, I assure you. I find the long discipline I had among the Indians of great service to me in this work. I am waiting anxiously for clothing to be distributed among the naked. I need your prayers and counsels.

Dec. 23, Mr. Wright was at Cairo, where he had gone on account of the excitement at Columbus about the approach of guerrilla bands. He expected to return to Columbus the next day.

Concerning the situation of the colored people at Cairo, he says:

Here, at Cairo, everything moves on with order and profit. Rev. Mr. Rogers, Chaplain, is detailed to the special business of taking care of them. They have a school of over 100 pupils. A "Friend" and his wife give their time gratuitously, to teach them.

I am much interested in the people, particularly in their spiritual welfare. I find some most interesting specimens of genuine piety. Addressing an old lady, on Sunday, in her tent, on the subject of religion, she remarked that she could enjoy herself just as well there as anywhere. Why, said I, you have no place to pray here; all is confusion and noise, &c. "O, dat make no difference: none at all. Jesus is here in my heart, all de time, when I lies down, and when I gets up, jes de same I prays to him all de time, in my own heart, and he never once leave me."

He wrote from

Columbus, Ky. Dec. 28th, 1862.

I am sitting alone in my room. The interesting scenes of the Sabbath are passed. I will give you in brief the labors which have occupied my time and thoughts during the day.

Last evening, while passing the Meeting house, which is very near my room, a few of the two hundred soldiers occupying it asked if I would not come in on the Sabbath, and hold a meeting with them, urging as a reason that they were "*hungry*, yea *starving* for a *gospel* sermon." I assured them their request should be granted. So, early this morning I sought a Chaplain who was glad to come and preach. His discourse was full of rich practical truth and was listened to with tearful eyes. After this, I went among the colored people. In the long stable are gathered some five hundred souls. Every ten feet or so, is a little fire over which they cook their scanty rations, and around which is gathered a group of old and young. The whole room is full of smoke. I stopped at each fire and inquired how they were getting along, whether any were christians, &c. All along I found individuals of deep christian experience. Speaking to an old man, of these troublous times, he said, "O, dat 's all well. When I was a slave my master would sometimes whip me *awful*, specially when he knew I was praying. He was determined to whip the Spirit out of me, but he could never do it, for de more he whip the more the Spirit make me *content* to be whipt; and I 's allers *content*. When I come here I have *bad times sure*—I am hungry, work hard, and no pay, and no place to stay, but den de good Spirit makes me *content all the time*. If the Secesh come here they will shoot, *sure*, every black man here ef dey can; and dat makes trouble, for ef we go across the river here, as the General tell us to do, why dem Secesh on other side de river jes shoot us all, and drive us back, or into de river, and so it will go wid us poor black folks. But all dat don't trouble me at all, for I knows God's up dere and his Sperit is here in my heart, and I 's well content all de time to let my Lord manage all these things. I am happy all the time."

I next went on to the bluffs, and held a meeting out door, with the people there. They occupy the camps of one of Gen. Beauregard's regiments, half under ground.

The colored people were thankful that we had come among them to instruct them. Here I found a good number of humble spiritual souls. It was pleasant and profitable to me to read and discourse to them. After this I went within the

earth works, and listened to a discourse from General Fiske—and it was a feast to listen to his address. Full of rich thoughts spoken from a heart full of love to God, to his soldiers, and to his country, it made a deep impression upon all. He has set his utmost strength, by example, and by all the military power he has, to suppress profanity and Sabbath-breaking where he is.

Monday. I have had conversations to-day with numbers of squads of negroes. Many are quite discouraged, and did they not fear death at the hand of Secesh soldiers, would start back if they could get by our pickets. I think my conversations with them, tend to allay their feelings. I assure them that they have the sympathy of all true christians at the North, and prayers are going up for them. This pleases them greatly. God is with this people, beyond a doubt.

It is amusing to hear the discussions among the men on the subject of their present distressed condition. One says, "Bredren, we 's come to de Red sea, dat is jes where we am; de 'Giptians is behind us, de river is afore us; now what we wants is de *rod*, dat is de prayers of christians, to take us over de river. Unbelief is great, but God will speak by and by through Massa Linkum, and say, *Go forward*—den we 'll march. We must have *patience*."

SOUTH CAROLINA.

FROM E. S. WILLIAMS.

St. Helena Village, Dec. 18, 1862.

The very first evening we have anything that looks like a home, we write the friends through whom we have the privilege of being here. It is a *privilege* to be here though we have had some hardships. We arrived at Hilton Head a week ago to-day, and at Beaufort the same evening, where we were very kindly entertained. General Saxton assigned us to this village, and we came the next day by small boat, passing within a few rods of the rebel shore. * * *

Sunday, in company with Dr. Bundy of Boston, I opened a Sabbath school, and after, it preached a short sermon to the adults. It was a very interesting occasion to me, and some of the thanks I received from them when I was through, I am sure were sincere. I think I shall get their hearts. There are here about a thousand people.

This is a very healthy location. It was a kind of Summer resort of the planters and the houses are very good, for the South. The freedmen are quartered in them, and in the cabins and rough houses lately put up for them. They are very *needy* though not in misery by any means. They have plenty to eat, and say "these be good times Massa." * * *

We have been to some trouble getting settled, and night before last was the first night we have slept in a bed since we left home. It has really been tedious, and we wont deny being a little dispirited, for we are strangers and we are left to a bare room and what we brought with us: but a blazing pine fire cheers us now, and we are ready for our work. As it seems to lie before me it is this. The school has been neglected, and is all in the hands of two old colored men. I am to reorganize it, with lady assistants, and shall teach three or four hours a day, more or less,—for we have no fire, and are limited to the hours when the sun warms the room. We are well provided with school books. But I shall most love visiting them in their cabins in the P. M. and reading the Bible to them. When I told them you would give Bibles to all who would read them, they were rejoiced and they are in a hurry to get them. I hope they will come soon. Mrs. Williams will go with me and teach them to sew and sweep, &c., they *need kind lectures* on cleanliness and neatness. Sunday A. M. I shall assist in the Sabbath-school, and preach, and in the evening attend a meeting for prayer and exhortation. I have just come from one to night and a very good one it was. They have *true* religion many of them.

The Thursday evening meeting I shall attend regularly. I keep talking kindly with them, when I meet them, and strive to lift up their hearts so long weighed down. It is a glorious work, and to me a very pleasant one. Pardon me if after a day spent in organizing school, stuffing broken windows, unpacking boxes &c., &c. I make a rather shabby report—I can do work better than I can report it.

FROM REV. A. ROOT.

Beaufort, Dec 29, 1862.

I preached yesterday at the Praise church, from which Bro. Tappan's bell called us up to worship. I secured the attentive ear of the colored people who attended. My text was 2 Thes. 4:17, "Pray without ceasing." I tried to fasten the grand idea of prayer in their minds and hearts;—the idea of coming right to the throne of Jesus, with all their hearts need, of asking him for holiness and fitness for heaven, with the same earnestness and confidence with which they had asked Him for their freedom. In the afternoon I heard Bro. French at the Methodist church. Text Isaiah 30:20 "And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner, any more, but thine eyes shall see thy teachers." 1st. idea. You colored people have been, and might doubtless still be, in affliction; 2d. Teachers that *would* preach to them the gospel of freedom, should not be "shoved" aside, "imprisoned," "hung," any more. He finally reminded them of Thursday next when the President's proclamation would take effect, read to them the "greeting" of Brig. Gen. (Governor) Saxton, a copy of which I have the pleasure to send you. Such exclamations of praise and glory to God as came from these freedmen and women during and after these services I am not able to describe. I can never forget the intense earnestness with which they sung "The year of jubilee has come." Would that you and all our dear brethren could have been there; that all our pro-slavery people could have been there, they *never* could say again "They have no feelings!!"

We shall have a glorious day Thursday. * * * *No* day of history can ever be more illustrious than *that* day! * * On that day Jesus I hope will smile from Heaven upon us,—upon the hearts and minds of his benighted colored children. *God* bless them! *God* save them with an unqualified salvation! "The year of jubilee has come."

A HAPPY NEW YEAR'S GREETING
TO THE COLORED PEOPLE IN THE DEPARTMENT OF THE SOUTH.

In accordance, as I believe, with the will of our Heavenly Father, and by direction of your great and good friend, whose name you are all familiar with, Abraham Lincoln, President of the United States, and Commander-in-chief of the Army and Navy, on the 1st day of January, 1863, you will be declared "forever free."

When in the course of human events there comes a day which is destined to be an everlasting beacon-light, marking a joyful era in the progress of a nation, and the hopes of a people, it seems to be fitting the occasion that it should not pass unnoticed by those whose hopes it comes to brighten and to bless.

Such a day, to you, is January 1st, 1863. I therefore call upon all the colored people in this Department, to assemble, on that day, at the Headquarters of the 1st Regiment of South Carolina Volunteers, there to hear the President's Proclamation read, and to indulge in such other manifestations of joy as may be called forth by the occasion.

It is your duty to carry this good news to your brethren who are still in slavery. Let all your voices, like merry bells, join loud and clear in the grand chorus of liberty—"We are free," "We are free,"—until, listening, you shall hear its echoes coming back from every cabin in the land—"We are free," "We are free."

R. SAXTON,
Brig.-Gen., and Military Governor.

From the N. Y. Tribune, Jan. 7th.

In accordance with an order from Gen. Saxton, entitled "A Happy New Year's Greeting to the Colored People in the De-

partment of the South," the steamers Flora and Boston, laden with a heavy freight of dusky humanity, arrived opposite the landing at Smith's, Beaufort, S. C., at noon, on Thursday, the 1st inst. As soon as the landing was made, a procession was formed, and, with the band of the 8th Maine Volunteers at its head, marched to the spacious live-oak grove in the rear of the plantation mansion. Here a stand was erected, on which were seated Gen. Saxton, Chaplain French, Col. Higginson, Collector Severance, Dr. Brisbane, Dr. Peek, and numerous other prominent personages. The ceremonies were opened with prayer by the Rev. Mr. Fowler, Chaplain of the 1st South Carolina Vols., after which an original ode, composed for the occasion by Prof. Zachos, of Antioch College, was sung. The proclamation of the President and Gen. Saxton's address were next read. A set of colors, the gift of the Rev. Dr. Cheever's church, in this city, was then presented to the regiment by the Rev. Mr. French, Col. Higginson receiving the flags in behalf of the regiment, and calling upon Sergeant Rivers and Corporal Sutton, to whose care he intrusted them, for speeches. They were given with great animation, and were received with tumultuous applause. Speeches were also made by Gen. Saxton, Mrs. Francis D. Gage, and others, and the crowd then adjourned to the eating ground, where a barbecue, consisting of twelve roasted oxen, and numerous barrels of molasses and water, was soon disposed of. About 4 o'clock the negroes re-embarked for their homes, having participated in the celebration of the happiest New Year's day that has ever dawned upon them.

DEATH OF REV. DANIEL WORTH,

A recent number of the *American Wesleyan* brings us the painful intelligence of the death of the Rev. Daniel Worth, a faithful and beloved brother, who labored for a time as a missionary of our Association in North Carolina. For his fidelity to God and humanity, his plea for those who were in bonds, his rebuke of the sin of oppression, and his impartial application of the Gospel to the condition and the wants of all men, he suffered persecution and imprisonment, and was finally compelled to flee the State. The sufferings he endured while in prison there, no doubt hastened his death. He was a good man, and has, we trust, entered into rest.

The only particulars we have seen of his death are in the following note from his son-in-law, to the editor of the *Wesleyan:*

MR. PRINDLE,—*Dear Sir,*—Rev. Daniel Worth is dead. You are aware of his ill health for some time past. He had improved much since you saw him at the Ind. Conference. He was attacked, two weeks ago, with a most malignant form of Erysipelas. I attended him in connection with Dr. Perviance of New Port. All was done for him in the way of medical aid that could be, and I may add in every other way, for he was among *friends*, but all in vain. He died on the evening of the 12th inst., at 7 o'clock.

Most Respectfully, C. W. WOOLEN,
Richmond, Ind., Dec. 16, 1862.

GENERAL BUTLER.

On his return to this city from a visit to Washington, Gen. Butler was waited on by a Committee, from the Chamber of Commerce, with a complimentary letter from that body, and an invitation to a public dinner. In his reply to their congratulations, Gen. Butler speaks very plainly on the subject of slavery, and the changes his own mind had passed through since he took command at New Orleans. From his remarks, as published in the *N. Y. Times*, we take the following, as tending to show the real character of the whole system.

With reference to the slavery question, his views had undergone a radical change, during his residence at New Orleans. He thought he might say that the principal members of his staff, and the prominent officers of his regiments, without any exception, went out to New Orleans Hunker Democrats of the hunkerest sort, for it was but natural that he should draw around him those whose views were similar to his own, and every individual of the number had come to precisely the same belief on the question of slavery, as he had put forth in his farewell address to the people of New Orleans. This change came about from seeing what all of them saw, day by day. At first, he had not believed that slavery was the cause of the rebellion, but attributed it to Davis, Slidell, and others, who had brought it about, to make political triumphs, by which to regain their former ascendancy.

The rebellion was against the humble and poorer classes. It was feared that the common people would come into power, and that three or four hundred thousand men could not hold against eight millions.

He was not generally accused of being a humanitarian—at least not by his Southern friends. [Laughter.] When he saw the utter demoralization of the people, resulting from slavery, it struck him that it was an in-

stitution which should be thrust out of the Union. He had, on reading Mrs. Stowe's book—*Uncle Tom's Cabin*—believed it to be an overdrawn, highly-wrought picture of Southern life, but he had seen with his own eyes, and heard with his own ears, many things, which go beyond her book as much as her book does beyond an ordinary school-girl's novel. He related an instance of the shocking demoralization of society, at New Orleans. There came into his office a woman 27 years of age, perfectly white, who asked him, in proper language, if he would put her in one of her father's houses. Her history was this: Her father had educated her in the city of New York, until she was between 17 and 18 years of age, and taken her to one of the metropolitan hotels, where he kept her as his mistress. Not relishing the connection, and desiring to get away from him, she went to New Orleans—he followed her, but she refused to live with him, at which he whipped her in the public street, and made her marry a slave. Her father fled from the city, at the time of its occupation by the United States forces, leaving her in a state of destitution. She wanted to live in one of her father's houses, but her story was not credible, and he determined to investigate it. To his surprise, it was found to be well known, and testimony of its truth was obtained from A, B, and C, without difficulty. Notwithstanding this fact, widely known as it was, this man could be elected, in Louisiana, in the city of New Orleans, a Judge of one of the Courts.

On one occasion, one of his aids brought before him a young woman, almost white, who had been brutally whipped, and turned out of the house of her father. For this outrage, the man had been made to pay a fine of $1,000, and give the woman a deed of emancipation. [Applause.] These were the kind of charges which had been brought against him.

All the lower class of the people of New Orleans were loyal. During the first fourteen days after the Union forces entered the city, fourteen thousand took the oath of allegiance.

Gen. Butler continued by saying, that the war could only be prosecuted by the destruction of slavery, which was made the corner-stone of the Confederacy.

There was one thing about the President's edict of emancipation, to which he would call attention. In Louisiana he had excepted from freedom about 87,000 slaves. These comprise all the negroes in the Lafourche District who have been emancipated, already, for some time, under the law which frees slaves taken in rebellious territory, by our army. Othser of these negroes had been freed by the proclamation of September, which declared all slaves to be free, whose owners should be in in arms on the 1st of January. The slaves of Frenchmen were free because the *code civil* expressly prohibits a Frenchman holding slaves; and, by the 7th and 8th Victoria, every Englishman holding slaves, submitted himself to a penalty of $500 for each. Now, take the negroes of Secessionists, Frenchmen, and Englishmen, out of the 87,000, and the number is reduced to an infinitessimal portion of those excepted. This fact had come to his knowledge from having required every inhabitant of the city to register his nationality. After all the names had been fairly registered, he exploited these laws to the English and French Consuls, and had thus replied to demands which had been made by English and French residents of Louisiana upon the Government, for slaves alleged to have been seized. [Applause.]

DOING GOOD.—There is nothing that makes earth so much like heaven as doing good. Jesus left the joys and adoration of heaven to come down and show what the spirit of heaven was. And what was it? He went about doing good; and turned away from no case that appealed to his humanity. When they crowded around him in the wilderness, he magnified a few loaves, and fed thousands. The leper came and was cleansed. His delight was in ministering to the wants of the poor and needy. Nay, if we may be allowed to speak of the sanctuary, God himself is gratified to stand in the attitude of infinite benevolence, and show his creatures that he delights in doing good.

From a Lady in New Jersey.

"Your appeal is overwhelming, and makes us feel that our efforts are puny indeed. What can be done to meet the wants of such a multitude so destitute and so ignorant It makes me fell very sad, yet I do not think our Saviour's only object in feeding five thousand men, besides women and children, with five loaves and two small fishes, was merely to satisfy their coming appetite. Was it not to encourage his children to trust in his power and ability to supply the wants of the poor hungry and destitute, in just such emergences as that in which you are now placed. And in exerting his power twice for the same purpose, did he not know that his children would be sometimes placed in such circumstances that their faith would need to be strengthened by a double assurance of his power, and of his tenderness and love. Nor was this all. He appointed his disciples to distribute his bounty to the multitudes to show that his people must dispense what he

so liberally bestowed. Now my dear Sir, the Lord has all hearts in his hands, and he can turn this nation to love, and make them the cheerful willing almoners of his gifts. Therefore let us hope that he will provide when he opens the prison door and sets the captives free, from the ten thousand resources at His command."

From an American in England.

An intelligent American gentleman in England, writing to the Treasurer, under date of December 11th, says,

"We are looking very anxiously for some *naval* demonstrations against the rebels. Burnside took the command at a very bad time for him, when the roads in Virginia are getting bad. McClellan let slip glorious opportunities. I trust your election will be over-ruled for good. . .

"By the time this reaches you, you will have seen that the Evangelical Alliance (Oh Dr. S. H. C——, what dost *thou* think of it?) has refused to have the *Slave* mentioned as a subject of prayer at the coming anniversary! How completely the tables are now turned! Five years ago, when the noon-day prayer meetings were established in Philadelphia, any one who prayed for the slave, was rung down by the bell of the moderator—therefore I discontinued my attendance altogether. *Then*, British Christians reproached us for the act. Now, when, by reason of the slaveholders' rebellion, *our* mouths are opened, they, on this side, who sympathise with the slave oligarchy, will not pray for the Slave!

Well—the Lord reigns, and will bring all right. But is it not remarkable how all peoples are now suffering just in *the line* of their sins. The rebels most—then the free States—then England which has used slave-grown cotton, (disregarding the language of the Apostle, (James v. 4) and then France, and all for the poor, despised colored man. Is not God vindicating his justice? Have you not often thought of the words of Jefferson, "I tremble for my country when I reflect that God is just," etc. . . .

I hope the funds of the Association will not suffer from the Rebellion.

As ever most cordially yours.

FROM REV. F. BASCOM.

Dover, Ills. Dec. 16, 1862.

I rejoice greatly in the opening of the "great and effectual door" which invites and faciliates effort to bless the colored population, on so large a scale. I thank God that our Society was raised up, and has had opportunity to develope its principles, and bear its testimony, and that God's Providence has set his seal to its principles, and is now honoring it, because it has honored him. It is but one of ten thousand instances, which claim our admiration, in which we see God providing beforehand, means adapted to the ends which he foresees. How wonderful have been God's ways in all this war! Indeed, in all the events which preceded it, and are connected with it, so far as they bear on slavery, we can but see that God is wonderful in counsel. His ways are not as our ways, his counsels shall stand. "Why do the heathen rage, and the people imagine a vain thing?"

I trust you will be guided into plans that are broad enough to meet the rapid developments of God's Providence, which we have reason now to expect. In preparing the way for great revolutions, the movements of Providence seem slow. But when the way is prepared, then God makes a short work of it. A nation is born in a day. If God shall let me live to see the great principles of freedom, as recognized in his word, and in the Declaration of Independence, and the Federal Constitution, *practically applied* to all the inhabitants of our country, and to see the missionary field which will thus be opened, fully occupied by American Christians, I shall feel that my life has covered the most interesting period of the world's history. What a stride toward the Millenium will have been taken! You

may expect my hearty approval, and earnest co-operation, in any plans for blessing the "Free Americans of African descent," which the Committee in consultation with their friends, may adopt.

Fortress Monroe, Dec. 16, 1862.

DEAR BRETHREN:

Your appeals in behalf of the poor famishing fugitives, flocking in almost daily from Rebeldom, have developed a sympathy, which, as expressed in liberal donations, is truly cheering. Not only is deliverance proclaimed and enjoyed by the captives, but, Ethiopia's outstretched hands are filled with food, clothing, and the bread of life.

In addition to our last acknowledgments, we have received within the last two days,

2 Bbls. clothing from Mr. Berry, N. Y.
2 " " " New York.
1 Box " " " for Mr. Day.
3 Boxes " "North Brookfield, Mass.
1 " " " Castleton, Vt.
1 " " " McGrawville, N. Y.
2 " shoes " Boston, for Rev. L. C. Loockwood.
1 Bundle clothing " "
1 Bbl. " " Rye, N. Y.
2 Bbls. " " Ashfield, "
1 Box & 2 Bbls." " Westerly, R. I. Valuable.
And to-day
1 Box " " Ithaca, N. Y,
1 Bbl. " " Fayetteville, Vt.
1 Box " " New York. New Goods, women's wear.
1 Bbl. " " Newport, N. Y.
1 " " " Orange Co., "
1½ " " " Dryden, N. Y.
2 " " " Williamsburgh, " S. S. Jocelyn.
1 "New " " Samples purchased.

1 Box Women's Shoes from Mrs. Lewis Tappan, and Boxes numbered 295, 110, 165, 160, and 80, without any written indications whence they came; also 2 bundles books, 900 primers, received in Nov'r of A. M. A

I have also receipts for nearly as many more boxes sent forward by Bro. Coan from Ohio.

If you could be here and witness the gratitude of the thousands relieved and made comfortable by these generous donations—a gratitude not unfrequently expressed by the eloquence of tears—you would be constrained to say with me that it is good to be here, notwithstanding the persecutions of evil spirits in human form, and the deprivation of the comforts of home.

Large quantities have been sent, and will be forwarded from time to time, to Norfolk, Portsmouth, Suffolk, Craney Island, and the region round about, sending none away empty unless they are able to provide for themselves.

Accept in behalf of those who from the needy have turned not away, the gratitude of the recipients of their charity, and assure them that the prayers of the fugitives ascend daily in their behalf before the throne of the Giver of all good.

Sincerely and fraternally,
C. B. WILDER,
Supt. of Contrabands.

NOTICE TO DONORS.

Persons making remittances, or sending packages, are requested to address their letters to *William E. Whiting*, 61 *John Street, New York*, not to Lewis Tappan, as heretofore. *Money* had best be remitted by Bank or private drafts, in all cases where it is practicable. Persons sending clothing are requested to give notice of the same by letter. Acknowledgments of money will be made by letter immediately after its receipt, when the amount is $3 and upwards; also of goods by letter; both money and goods will be acknowledged in the paper each month.

L. TAPPAN, *Treas.*

RECEIPTS

From Dec. 1 to Dec. 31, inclusive.

MAINE.

Bethel. Miss R. B W.50c. for *Mag.*, "A Friend" 50c. 1 00
Bloomfield. Col. Snow 1 00
Brewer. John Holyoke, by Dea J. Allen, 5 00
East Corinth. Mrs. Lucy Peabody, by Dea. J. Allen, 6 00
Hampden. C. E. H. 75c, Mrs J. H. 25c, 1 00
Kennebunk. Miss Lucy Sewall, by S. Sewall, 5 00
North Dixmont. Otis C. Howe 3 and 2 *for Mag.* 5 00
Portland. Rev. F. Southworth 10 00
West Auburn. Dea. Chas. Briggs 5. C. S. Packard 3, by Rev. T. N. Lord, 8 00
Winthrop. Cong. Soc. Coll. 6, MRS. A. S. HILL bal. to const. herself L. M., by S. Sewall, 10 00
Woolwich. Mrs. Esther Trott 1.50 and 50c for *Mag.*, J. P. Trott and Jos. Percy 1 ea, J.S.50c *for Mag*, R. M. H. and J. G. 25c ea, 5 00

NEW HAMPSHIRE.

Bristol. Cong. Ch. and Soc., by Rev. C. F. Abbott, 7 00
Campton. Ephraim Cook 4.25 and 75c *for Mag.* and *Paper*, 5 00
Claremont. D. M. Ide 10 for *Foreign M.* and 1 *for Slave's Bible Fund*, 11 00
Fitzwilliam. C. C. Carter 3 00
Lebanon. H. W. L. T. *for Mag.*, 50
Milford. Cong. Ch. and Soc., by E. S. Russell, Treas. H. Co. Conf. of Ch's, 59 64
Nelson. Oliver P. Newell, M. D. 2 00

VERMONT.

Bakersfield. Cong. Ch. by Rev. F. G. Wright, 8 00
Cambridge. Mr and Mrs. H. Howe, by Edwin Wheelock, 20 00
Chester. Asa Davis 1 00
East Brookfield. Lois G. Biglow 3, M. Hopkins 2, R. Griswold 1, 6 00
East Rupert. J. P., A. H. D., J. H. and A. S. 50c ea. *for Mag.*, 2 00
Fairfax. Mrs. E. L. Farrar 3 00
Ludlow. A. F. Sherman 1 00
Middlebury. Samuel W. Boardman 5 00
Rupert. Rev. J. B. Clark 10 00

Salisbury. M. S. Doty, Mrs. R. C Bump and A. Evarts 1 ea., by N. Spencer ; C. Bump and E. H. Weeks 1 ea. 5 00

Saxtons River. Mrs D. Chandler and Julia M. Prentiss 2 ea., S. W. Warner, D. Butterfield, Mrs W. Cobb, Mrs. Frost, Dea. Sabin, Mrs. Lake and J. H. Ramsey 1 ea., Others 1, 12 00

Thetford. P. Rugg 1 50, I. S. 50c 2 00

West Cornwall. A. Lewis 50c and 50c *for Mag.* 1 00

West Randolph. Mary Albin 6 00

West Salisbury. N. Spencer and Mrs. E. Gibson 2 ea., A. Ranny 1, 5 00

MASSACHUSETTS.

Andover. Juv. Miss. Soc. of Free Ch. *for ed. of a child, Mendi M.*, by Wilder & Co. 25 00

Ashburnham. Rev. A. Rand 50c and 50c *for Mag.* 1 00

Belchertown. Mrs H. T. Flier 3, Mrs. Dea. D. Phelps 1, 4 00

Boston. W. L. G. H. *for Mag*, by Wilder & Co. 50

Boxboro'. Evang. Cong. Ch. by Wilder & Co. 4 00

Byfield. Cong. Ch., by P. C. Balch, Treas. 10 00

Chelsea. Miss Nancy Pearson 2, by Wilder & Co. "A Friend" 50c, Mrs W.R.McK. 50c for *Mag.* 3 00

Chicopee. Mrs C. W. Cooley 50c and 50c for *Mag.* 1 00

Cohasset. Second Cong. Ch. by Rev. F. A Reed, 16 00

Dennis. N. H. for *Mag.* 50

East Hampton. Payson Ch., by Seth Warner, Treas. 53 31

Egremont. S. N. Karner 2 00

Fall River. M. E. for *Mag.* 50

Franklin. Cong. Ch. and Soc. *for Home M.*, by Wilder & Co. 40 87

Gardner. Asa Richardson 20 00

Greenfield. Miss R. Allen and Misses L. P. and E. C. Billings 1 ea. 3 00

Hadley. Russell Genl. Benev. Soc. by C. P. Hitchcock, Treas. 4 25

Hardwick. E. P. Foster 2, O. Hunt and L. Mellen 1 ea. 4 00

Hatfield. Cong. Ch. and Soc., by J. A. Billings, Treas. 60 50

Holden. James E. Cheney 10, Ira Broad and Ethan Davis 3 ea., A Sawyer 2, S. C. Myrick, J. Mann, S. Hubbard, G. Burnett, W. Fairbanks, E. Hubbard, S. D. Hubbard and E. Fiske 1 ea., Others 1, 27 00

Lawrence. Central Cong. Ch., by Samuel N. Weston, Treas. 26 11

Leicester. C. C. and A. E. Partridge 1.50 and 50c for *Mag.* 2 00

Lowell. John St. Ch. 8, by Wilder & Co., Rev. D. O. Allen 1 for *Mag.* 9 00

Medford. First Trin. Cong. Ch., by Wilder & Co. 3 00

Middlefield. Coll., by Rev. L. Bridgman, 13 00

Milton. H. G. Durell, by Wilder & Co. 10 00

Newburyport. "A Friend" 5, Smith Adams 1 and 50c for *Mag.*, 6 50

Northboro. Dea. A. Adams, by Rev. S. S. Ashley. 2 00

North Dighton. M. A. Lincoln, 1 for *Mag.*, J. R., 50c for *Mag.*, 1 50

Oxford. "Friends," (5 of which *for Home M.*,) by S. C. Paine, 58 50

Phillipston. "Friends" to const. REV. SAMUEL W. BARNUM, L. M. 30 00

Rutland. Dea. Jos. Miles, 2 00

Shrewsbury. "Friends," by Leander Maynard, 114 00

Southborough. Mrs. E. Moore, 2 00

Southbridge. Rev. E. Carpenter, for *Mag.*, 1 00

So. Dartmouth. MRS. C. C. BAILEY, 30 to const. herself L. M., and 1 for *Mag.*, 31 00

So. Egremont. Rev. C. N., for *Mag.*, 50

So. Wilbraham. E. S., for *Mag.*, 50

Springfield. Dr. A. S. McClean, 2.50, and 50c for *Mag.*, 3 00

Stockbridge. Mrs. S. W. J., 25

Warren. Mr. and Mrs. J. Ramsdell 12, Mrs. R. Ramsdell 3, S. Blair 2. C. Jennings, S. H. Bliss, A. Bliss, A. G, Rich, W. Gilbert, and Mrs. B. Bliss, 1 ea., 23 00

West Boylston. Mon. Con. Coll's., 10.35, B. F. Keyes 10, R. G. Cowee 5, T. N. Keyes, J. B. Drury, J. L. Lovell, Mrs. B. F. Keyes, Mrs. A. A. Sawyer, and G. W. Warren, 3 ea., James Fiske, Miss L. E. Keyes, Henry Holt, Washington Lumbard, and Aaron Tilton, 2 ea., C. Morse, M. Fiske, Wm. D. Keyes, G. E. Goodale, Mrs. L. A. Cowee, and Miss Z. Sawyer, 1 ea., Others 1.65, to const. REV. J. H. FITTS, and DEA JAMES FISKE, L. M's., by Aaron Tilton, 61 00

Westford. Evang. Ch. and Soc., to const., DEA. ELMER BRIGHAM, L. M., by Wilder & Co., 51 23

Westhampton. Cong. Ch. by Joel Cook, Treas. 38 19

Westminster. Cong. Ch. and Soc., 55, for *Foreign M.*, by D. W. Hill, Rev. S. H. Peckham, 1, Rev. M. H. H., 50c for *Mag.*, 56 50

Winchendon. North Cong. Ch., by Rev. A. P. Marvin, 32 00

Worcester. Union Ch. and Soc., by Philip L. Morse, 174 02

Worthington. Z. W. 25

CONNECTICUT.

Bethel. Cong. Ch. by A. L. Benedict, Treas. 14 26

Broad Brook. Cong. Ch. and Soc. 14.50, Mrs. W. H. T. 50c for *Mag.*, by Rev. T. A. Hazen 15 00

Bridgewater. Geo. C. Bennett 1 for *Mag.*, and Mrs. G. C. Bennett 1, 2 00

Brookfield. H. F., 50

Cornwall Bridge. H. Swift 1 00

Guilford. "A Friend in Third Cong. Ch." 5 00

Hadlyme. A. Hungerford 3, Others 2, 5 00

Hartford. Morgan Lewis, 10 00

Jewett City. Cong. Ch. and Soc., bal. to const. REV. THOMAS L. SHIPMAN L. M. 5 00

Middle Haddam Mrs. Col. H. M. Selden 1.50, and 50c for *Mag.*, Mrs. Hopkinson 1, 3 00

New Haven. Amos Townsend 50, "A Friend" 5, "A Friend " for *Mendi M.* 5, Rev. H. H. Mc'F. 50c for *Mag.*, 60 50

Northfield. Rev. E. C. for *Mag.*, 50

North Lyme. E. Congdon 1 00

Norwich. Othniel Gager 10 00

North Woodstock. Cong. Ch. (30 of which to const. MRS. ELLEN P. CARPENTER L. M.) by Rev. John White 61 38

Plainville. Cong. Ch. 40, to const. CHARLES RICHARDS L. M., A B. 50c for *Mag.*, by *E. N. Lewis, Treas* 40 50

Saybrook. Richard K. Bushnell 2 00

Southbury. Mrs. Sally M. Johnson 5 00

South Canaan. J. Kellogg 1.50, Dea. L. B 50c, 2 00

South Norwalk. Capt. W. H. Ferris, by Rev. D. R. Austin 2 00

Somers. Mrs. N. C. Pease for *Mag.*, 1 00

South Woodstock. Mrs. S. D. B. Hayes 1 00

Warren. Cong. Ch., by F. B. Taylor 29 50

Washington. A. A. B. 25

West Hartland. Rev. C. G. G. for *Mag.*, 50

Wethersfield. Levi Stillman 2 00

West Winsted. John Hinsdale 5 00

Wolcott. Mrs. H. C. Bartholomew 1 00

Woodbury. A. W. Mitchell 10 00

Woodstock. Cyrus Davenport 2, Others 1.15, by Miss F. T. Davenport 3 15

RHODE ISLAND.

Providence. High St. Cong. Ch., by Wm. R. Greene, Treas., 40.38, P. M. E. 50c for *Mag.* 40 88

NEW YORK.

Barre Centre. Miss E. C. H. 50

Big Hollow. Zalmon Hitchcock 5, L. Hayes, L. Hitchcock, N. Hitchbock, H. H. Hough, T. Hough, and G. Robertson 1 ea., Others 1, 12 00

Brooklyn. J. G. Fuller 1 00

Canandaigua. Miss M. M. G. for *Mag.* 50

Canoga. Presb. Ch. and Cong. for *Foreign M.*, by Rev. E. Jones 24 00

Cazenovia. Mrs. Mary De Clercq 3, Mrs. B. Kingsbury 2, Miss D. Kingsbury 1, 6 00

Covington. Individuals for *Paper*, by J. C. Paine 2 00

Deansville. Henry Goff 10 00

Gaines. Rev. W. T. Richardson 10 00

Geneva. D. D. Dayton M. D. for *Mag.*, 1 00

Greigsville. T. P. Boyd 5 00
Ithaca. Presb. Ch. by J. B. Williams 7 00
Lenox. Mrs R. Lewis 1 00
Lockport. *Correction.* 13 ack. in Jan. number from Mrs. E. Boyer, should have been Mrs. Esther Boyce 10 for *Genl. Purposes* and 3 for *Freedmen.*
Lowville. "A Christmas Offering" 3 00
Madison. J. Foster, by J. Cleveland 1 00
Marcellus. Cong. Ch. 5.97, Chester Moses 2, C. Knowles, R. Knowles, W. A Plant, and C. Bingham 1 ea, Others 4.03, by A. Rockwell 16 00
Marion. Cong. Ch., by E. Manly, Treas. 5 00
Middlesex. Mrs. E. J. Adams 2 00
Moravia. Cong. Ch. Mon. Coll., by C. C. Jewett M. D. 4 00
New Haven. Ch. and Soc., by C. R. Wells, Treas., 7 26
New York. 13th St. Presb, Ch. 4, by J. W. Thompson, Mon. Con. Coll. "Ch. of the Puritans," by T. J. Hall, Treas. 3.90, Dea. J. H. 25c, 8 15
North Pitcher. Mrs. Z. S. for *Mag* 50
Palmyra. Members First Presb. Ch., by Joel Foster 25 46
Penn Yan. Mrs. C. M. Howes 1 00
Reed's Corners. Rev. C. Francisco for *Mag*, 1 00
Stockbridge. A. Strong 10, J. Cleveland and G. C. Griggs 5 ea., H. Guthrie and T. Rockwell 3 ea., W. Sturdivant 2, G. E. Cleveland, "A Friend," E. W. Simons, G. Sturdivant, J. Freeman, S. A. Davidson, S. Davidson and A. Horton 1 ea., Others 2.75, to const. ALEXANDER STRONG L. M. 38 75
Williamsburgh. Trustees of the Estate of Elijah Withington, deceased 100 00
Union. D. R. C. for *Mag.* 50
Warsaw. Cong. Ch 95.27, by J. H. Darling, Treas., Cong. Ch. S. S. 37 for *Mendi M.*, by M. S. Osgood, Treas. 132 27

NEW JERSEY.

Irvington. Miss Rhoda Underwood to const. MARY POND, L. M., 30 00
Montclair. Rev. A. B. for *Mag.*, 50

PENNSYLVANIA.

Cowdersport. J. G. M., 27
Ebensburg. Coll. by Rev. John Williams 10 00
Meadville. Wm. F. Clark 5, Mrs. A. Leonard 1 for *Mag.* 6 00
Pittsburgh. W. W. Dickson 50, C. B. M. Smith 25, B. Preston, W. Shaw and Miss M. A. Dickson 20 ea., N. K. Wade, A. Gordon and J. H. Stewart 10 ea., G.F. Dihm 6, J. F. Griggs 1, Others 2, 173 00
Russellville. J. Y. McNeil 1 00
S. Bridge. T. B., by J. McF. 25
Wattsburgh. First Presb. Church, by L. S. Chapin, Treas. 10 37
West Alexander. K. McCoy 5, John Atkinson 5, 10 00
West Greenville. J. M. B. for *Mag.* 50

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